said, insures that the infant will live. Following this procedure, the neonate is transferred to the care of a lactating woman. This mother surrogate is paid for her services by the child's father. Eventually, when the child can speak, he is returned to his father.

Birth Control. Induced abortions are unknown, according to all informants, and this information is very likely reliable because bastards /išui-/ are first delivered, and then are usually killed. Similarly, there does not seem to be any knowledge of birth control devices nor of the practice of coitus interruptus. In marked contrast to the Negroes of the area whose children line up like stepping-stones, there is often a two- to four-year break between living children for the Cayapa. In some cases this difference is accounted for by the high infant mortality rate; in other cases, it is explained by lower fertility; in still other cases the lower sex drive may be the causative factor. We shall discuss the latter premise in the chapter dealing with personality factors. In any event, the Cayapa recognize their weakness in numbers

and say that it is because Jesus said that if the world comes to an end while many Cayapa are living, it would be very sad for them; it is therefore necessary for many infants to die. The population figures do indeed indicate that the Cayapa are not reproducing. For the Río Cameronese there is an average of 2.5 living children for each woman of childbearing age and almost 17 per cent sterility among the women.

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Adoption. Children will be adopted within the kindred, if the parents should die, but there is seldom adoption of non-related children or of illegitimate children. There are a few instances of an illegitimate child's being kept by the mother, but more often she will kill it at birth. The mother may offer the child for adoption, but the general feeling is that such a child having been conceived in sin is non-Christian, and few people want such a child. The Christian thing to do, they feel, is to kill it.

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There is something in the nature of short-term "loans" of children. A child is sometimes sent to live with an "uncle" or other near relative for varying periods of time. In some cases the relatives are

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vicinity. It may kill people whom it encounters alone. The third soul, the bald ghost is dressed in white and remains by the grave. "In the old days, it would fight with its enemies, but nowadays this does not happen." The /kúme/ has the form of the body it inhabits, and it has the power of leaving the body during sleep, and of travelling about at will. In their travels, the souls visit many places, such as cemeteries, houses of friends, and distant places. At these times the soul is in danger of being harmed by witchcraft; if the /kúme/ is prevented from returning to its body, that person must die.

In common with much of the Catholic world, the Cayapa believe that a deceased infant has not had a chance to sin and so goes directly to heaven as an angel; however, if the child had been conceived in sin, then they maintain that it is an abomination, and non-Christian. In this case they feel that the Christian thing to do is to kill the neonate, but the status of the soul of the infant is not clear. On the question of the immediate transit to heaven of the infant's soul, the Negroes are the authorities for the Cayapa. As an instance, the wife of Pablo Canalehu of Encanto, died

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stipulation being that they may not marry a person who has never been married before. There is some feeling that an inexperienced youth should not marry an experienced woman. A widower may marry an unmarried girl if she has been in some way sexually delinquent. In this case, it is felt that she is a sinner and should not be foisted upon an innocent youth. In some instances, as in the following case, the youth is not at all adverse to the advances of a widow.

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A widow marries a single youth. Augustín's mother had been widowed twice. This time she wanted to marry a young man who had never been married. She mentioned this several times to people, including her son. Augustín objected however, on the basis that this was not proper for a widow to do. Rather, he urged that she keep her eye out for a widower. Nevertheless, his mother clandestinely made love to the young man to whom she was attracted and became pregnant by him. She gave birth to a boy whom she immediately killed and then went to the ceremonial center of Punta Venado with her sister and buried the infant. During the next Easter fiesta at Punta Venado, Augustín advised the chief of

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